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MAN
Animal and Divine

By
WILLIAM R. PARKER, Ph.D.
and
ENID ALDWELL

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By

William R. Parker, Ph.D.

and

Enid Aldwell

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With Elaine St. Johns:

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To Houston and Jane Rehrig
with love and appreciation

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PREFACE

Man: Animal and Divine is a significant work. It deals with the basic problems of modern man. It illuminates his anxieties. It seeks a nobler perspective through which man can find a fuller potential and a more lasting happiness.

In his work with students and adults Professor Parker, one of the great counselors of our time, has gained a profound insight into human frailties and pretensions. His experience has indeed been prolific, for he has helped hundreds of individuals. He has never lost his optimism. He has never abandoned his faith in man. The book is the climax of his philosophy which sees hope amidst despair, affirmation amidst negation, love amidst antagonism.

Dr. Parker and Enid Aldwell see the problem of human relations as our most important challenge. In this powerful civilization we are tortured by immense problems of mental health and adjustment. Karl Menninger in a speech not so long ago mentioned that we have over 2 million criminals and that by 1970 we can expect 2-1/2 million delinquents. Alcoholism is

constantly rising and today affects millions of Americans. Hundreds of thousands of individuals are in institutions for the mentally ill. Many of them could be cured if better scientific resources would be used and if the community invested as much money in mental hygiene as in the drive against cancer.

Dr. Parker believes that most illnesses are caused by psychoneurotic factors. Absenteeism costs industry over 1 billion dollars a year. Our divorce rate is climbing. In San Francisco, for example, almost one divorce decree is issued for every marriage. Racial tensions as we all know are not confined to the South, but extend to the North. Menninger estimates that one out of four needs psychotherapy and actually all human beings are in need at one time or another of counseling and psychological help.

Many today complain that too much money is spent on education and human relations. They favor economy. They do not realize that by saving money on education we are spending billions on crime and delinquency. For example, it is estimated that our crime bill totals over 20 billion dollars a year. Add to this the bill for mental illness and broken homes and we have a truly staggering total.

Man: Animal and Divine seeks a way out of the jungle of human relations. The authors remind the reader that no easy solutions are possi-

ble, that the old formulas will not work, that there can be no separation of theory and practice. They call for vigorous honesty and constant self-examination so that a new society can emerge and so that life will be more abundant not just for us but for future generations.

Frederick Mayer, Ph.D.
Professor of Humanities

INTRODUCTION

Man as a species is very old. Some authorities say that he is sixty million years old; others say only ten million. In either case, man has been emerging and evolving for a very long time.

Eons of time flow in his veins. Evolution continues as he grows, expands, and develops. Man is gradually becoming more aware—aware of nature as well as of himself. The more aware he is of himself, the better able he is to handle himself successfully. In some areas, awareness does not seem to be imperative, but in others, where awareness is needed, man is afraid. His biggest fear is of himself—specifically, of his own thoughts and feelings.

The magnificence of man is undeniable. His thought, his reason, his speech, his capacity to love and to relate, have made in man a new dimension. His ability to create a culture with brick and stone, fire and book, poem and madonna, road and vehicle, television, radar, space ship, and so on ad infinitum, has revealed his break with nature, a break which allowed him

one in the group is the race in miniature. The potentialities are all there, within each one—love and hate, faith and fear, hope and despair.

These human relations groups are a unique place where we come to know others and are willing to be known. To know is to love. Love is a union, a relationship. To know ourselves is to have a better understanding of God, since we are made in his image. When we can say, "I am," we can say, "God is!"

In the chapters to follow we will explore man's nature in twelve major areas, presenting both the animal side and the divine side of man in each area, with examples drawn from experience in human relations groups. These are the areas that we will consider:

The Animal	The Divine
1. Fleeing from reality	1. Facing reality courageously
2. Playing the martyr	2. Learning from experience
3. Retaliating	3. Going the second mile
4. Punishment	4. Forgiveness
5. Judgment	5. Understanding
6. Sex without love	6. Sex with love
7. Guilt	7. Grace
8. Fear	8. Faith
9. Despair	9. Hope
10. Hate	10. Love

Although these two natures are presented as a duality, as opposing natures in man, they are in reality a continuum, with many shades of feeling that intermingle and confuse the picture.

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to become creative. He has transcended nature, and yet he is bound to it.

Because man is aware, he has a conscience. The animal has no capacity to sit in judgment on himself or on other animals. Man has the capacity to evaluate his thought, his speech, and his actions, but so often he does it to the disadvantage of himself and others.

In the realm of religion where we have, or should have, attempted to find meaning, we have become pious and afraid, with our major emphasis upon sin. We have moralized and talked incessantly *about* love. If, instead, we had tried to understand the feelings within us that stand in the way of expressing love, our generation might have been profoundly changed for the better.

We are being challenged today in a rare and profound way. The challenge cuts deep. It cuts into our health; our health problems today are largely psychosomatic. It cuts into our strength; we dissipate our energies in hiding from, or running from, our problems. It cuts into our maturity; we sow the wind and reap the whirlwind.

Maturity with all its implications is one of our most important pursuits. For the "inner sickness" of man defies medication. Not pills, nor salve, nor surgery will take away this inner sickness. It will be cured only by a new integra-

tion within us, by revising our faith to include science and psychiatry, by regaining a certain humility that counteracts pride and vanity.

We have for centuries talked about "wholeness." It means, for one thing, the greatest possible creative relationship between man and his world, between man and his neighbor, and most important, between man and himself. This is the crucial point. We have not accepted ourselves as human beings. No wonder we have lost faith in ourselves, in the world, and in the future. Today the future seems precarious and fearful. To counteract their uneasiness, their frantic feeling of helplessness, many people today are seeking a spiritual awareness, an inner revolution that could be a spiritual reawakening. As a leading philanthropist has said, "All the triumphs of the astronauts will mean nothing, will serve nothing, unless we make matching conquests in *inner* space—that small, yet infinite distance between the bridge of a man's nose and the back of his head."

We see mankind in action in our human relations groups at the university,* since our groups are the human race in miniature. A group of people is a microcosm. Indeed, each

*For a detailed account of the human relations, or "prayer therapy" groups conducted at the University of Redlands, in California, the reader is referred to *Prayer Can Change Your Life*, by William R. Parker and Elaine St. Johns. (Englewood Cliffs, New Jersey: Prentice-Hall, 1957.)

one in the group is the race in miniature. The potentialities are all there, within each one—love and hate, faith and fear, hope and despair.

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But we will be successful in meeting our life situations to the degree that we admit the animal side into awareness and then move toward the divine side of our nature in our struggle to express our own personality.

The groups are an invitation to change—to change detrimental habit patterns to constructive ones, to change destructive attitudes to healthy ones. They are an invitation to grow, to become new, to become creative.

The groups are an invitation to love, to move beyond infantile self-condemnation and self-rejection to a healthy self-love and self-acceptance. They are an invitation to live, to free ourselves, to become honest, to become transparent.

We humans are caught in our own evolution. We are caught because we do not realize that we are still part animal—yet part divine, part finite—yet part infinite. More often than not, when we try to deny the animal side of our nature, we feel guilty about it. By denial we bring problems galore upon ourselves. We attempt to stifle our feelings, but eruptions take place in such forms as psychosomatic ills, phobias, and depression.

CHAPTER 1

Animal: *Fleeing From Reality*

Divine: *Facing Reality Courageously*

Every human being has the capacity to respond to a situation by impulse alone. This kind of reaction comes out of our basic or animal nature. Only our lower brain level is at work, and we act without cortical evaluation. At the instant that we make this kind of response, we cut out 50,000 years of human development.

In some situations, impulsive response is of value to us. Jumping quickly to avoid being hit or to catch a falling child is using our impulsive nature as it was intended to be used. Suddenly slapping a child for some behavior that irritates us is letting our impulsive nature reign where reason should come into play.

What causes us in our adult life to behave in this immature way?

There are countless factors involved, but the primary cause appears to lie with the security or insecurity we felt during childhood years. Many a child is rushed through infancy too

rapidly. In our culture we admonish a child to be a "little man" while he is only five years old, and we expect him to conform to adult rules and adult standards. A great deal of our discipline is impulsive and emotional. Because our actions impress a child more than our words, he will learn to act as we do. As Albert Schweitzer so wisely said, "The greatest power in the world is the power of example." So, without realizing it, we are teaching children to be impulsive rather than thoughtful.

Many individuals who are invariably impulsive in life situations have a great deal of unexpressed creativity. It remains unexpressed because they are not secure enough to trust their inner convictions. More often than not they have tremendous energy, which may come out in perfectionism, and thus they turn their creative energy into a rigidity that is extremely detrimental to self.

We expect children to respond by impulse, because they are immature emotionally. They have not learned to think things through and react calmly and thoughtfully. But the adult who continues to act like a child in this respect will not be able to relate to others successfully.

The impulsive person is usually hypercritical. He takes an extremely critical attitude toward those around him. The attitude is verbal-

ized outwardly, toward others, but inwardly it takes a much greater toll.

Mr. Adam came to our human relations group with several symptoms: nervous stomach, chronic constipation, and periodic depression. He reported that at times he felt as if he would "fly into a hundred pieces." He said that at the slightest irritation at home he "flew off the handle," and that he continually said things he later regretted. He described himself as "a mess."

He was not inhibited verbally. He was outgoing, but going nowhere. He was extremely defensive, whether the subject was religion, politics, or sex.

Before Mr. Adam could begin to respond to his higher nature, he had to learn to accept himself as he was. He didn't want to do this. He protested, "How can I accept myself as I am now, when I don't want to be like this?" He was to learn that self-acceptance, without condemnation, is the first step toward change.

It took a long time, but as Mr. Adam participated in our group dynamics, he began to see that he could express his feelings more honestly. The more honest he became, the more he felt accepted by the group. He had believed the opposite would be true. The honesty of expression made him more transparent. The less there

was to hide, the more genuine he felt. The more genuine he became, the more acceptance he felt, both in the group and out in life situations.

He began to discover that he could not only *express* his real feelings, but he could *be* them. Mr. Adam was in the process of being born again—that is, of growing up emotionally. He began to discover deeper aspects of himself that he hadn't realized were there. He was becoming less of a reflex and more of a person. There was less automatic response, less reacting by impulse, as he became more self-confident and self-directed.

As his symptoms disappeared, he began to feel a healthy self-love. As he listened to his deeper nature, he became creatively alive.

Mr. Adam did not lose his spontaniety; he remained dynamic and alive. As he trusted his deeper feelings, he also learned to evaluate his feelings intellectually. Self-judgment turned to self-acceptance. Criticism of others turned to empathy. Mr. Adam had been reacting typically, for we tend to reject what we do not understand. But as he grew in self-knowledge, he found greater self-acceptance.

Many of us lack self-acceptance. Unless we can accept ourselves without judging, we cannot feel that others will accept us. We are likely to think that if other people really knew us, they wouldn't like us, or they would think we were

bad, or stupid, or foolish. This feeling makes us afraid to be honest about ourselves in relating to others.

In our human relations groups, those who find the courage to bare their souls and attempt to reveal their innermost feelings—good or bad—discover an amazing thing: that the best way in the world of *not* being judged is to be as honest as they know how to be. That is precisely when they think they will be judged. But the group does not judge them, not if they are really honest. Through this experience they discover that they can become more honest, more transparent, and more genuine in all of their relationships.

We all have done things or had thoughts about which we feel guilty, and this ties us up in knots inside. When we are willing to let others see the things we feel guilty about, we relieve the strain of always trying to hide. In the final analysis, we have nothing to hide. We have made mistakes, but no mistake is final, ever.

Feelings—thoughts—actions. They are all related. The more we understand and accept our feelings, the better we can thoughtfully evaluate, and the evaluations become our actions.

In our actions we make a choice of fleeing from reality or of facing it courageously. Reality can be rough on egos. If we feel that our

ego needs protection—that reality will be too painful for us to handle, we will make use of a defense mechanism.

As a small child begins to become aware, he starts to build an ego, and almost simultaneously he begins to build a conscience. This happens because parents have to restrain, to disapprove, for the child's own good. His ego wants approval. This is obvious, normal, and natural. It not only wants approval, but needs it. This approval will not always be forthcoming, so the child must use a defense mechanism to protect his ego. Because he is small and helpless, he must use any means at his disposal to protect his status.

Let us look at some of the more common defense mechanisms we see in daily use:

Denial is the first defense mechanism that we acquire. A child begins to use denial very early in life. In the beginning, this defense is always at the unconscious level. The first conflict in the child is between his innate inner drives and his environment. His small size and his helplessness are severe obstacles to him. Inside himself, and without realizing it, he is trying to kid himself out of something. He is unconsciously saying, "If you can't beat 'em, join 'em." It is typical to hear a child say, with tears streaming down his face, "I'm not crying, am

I mother?" The trouble arises when this defense is carried over into adult life, as it often is.

If we listen for it we can hear it everywhere. Suppose I say, emphatically, "Well, there's one thing about me, I don't talk about my neighbors." Now you know that I do. If I didn't, I wouldn't feel the need to deny it.

The alcoholic uses denial as a defense. This is devastating and serves to prolong his illness, which is what alcoholism really is. Sooner or later, someone will accuse him of drinking too much. A friend or relative will talk to him about the money he squanders and about the effects of his drinking on his health and his home life. He will reply to this, "Oh, I can control my drinking. I can stop any time I want to. I know when I've had enough." If faced with the fact that he is an alcoholic, he will always deny it.

Only when he can break the defense of denial and consciously face his own weaknesses honestly, when he can walk into Alcoholics Anonymous or into a human relations group and say without explanation, without defending himself, simply and forthrightly, "I am an alcoholic,"—only then can he hope for help. By this one statement he has shattered the defense mechanism of denial and opened the way to change.

By this public admission he faces his own fears. He faces reality courageously. Now his

ego does not have to use all of its energy fighting his conscience, and he is free to go on and do something about his problem.

Rationalization is the use of words, thoughts, and ideas to deceive ourselves. It is probably the most common of all the defenses. It is a way of attempting to justify something that is unjustifiable. It is the process of concocting plausible reasons to account for our beliefs and our behavior, particularly when they are challenged either by ourselves or by others.

A student gets a poor grade on an examination, and he will say, "Well, I don't know how they expect a person to pass a stupid exam like that anyhow." This rationalizes his action. He feels that it would be too painful to face the reality courageously and say, honestly, "You know, I really didn't study for the exam. I just kept hoping that I could bluff my way through." If he would do this, he might grow and learn from the experience. The defense mechanism keeps him from learning.

Another student believes that it is wrong to take crib notes into an exam. But he does it, and then rationalizes his action by saying, "Everybody else is doing it, so I have to do it to protect myself. Grades are important, especially if you want to get into graduate school." He

doesn't realize that he is choosing the hard way, not the easy way, to try to achieve.

We rationalize our shortcomings, our fears, our guilts, our hatreds, and our actions; and we do this primarily to keep from changing ourselves.

Projection is attributing our own traits or characteristics to some external person or object. Projection is the process of ascribing to another our own unacknowledged desires or faults. It is more often than not a defense against a sense of guilt or against feelings of inadequacy.

The Bible story of the Pharisees who were about to stone the harlot is a good example of this. These men had feelings of guilt and inadequacy which they projected off on to the woman. Jesus didn't scold them. He merely reminded them of their own guilt and of their own weaknesses, by saying, "He that is without sin among you, let him first cast a stone at her." They were seeing in the harlot their own weaknesses submerged in themselves.

We hear projection in action when we hear someone say, "I don't think that man likes me very well." What he is really saying is, "I don't like that man very well." This mechanism is subtle and is almost wholly unconscious in nature.

ability was found to be repressed material from his early childhood. When he was five years old he had severely struck a younger brother on the side of the head, partially deafening him. The scoldings and verbal abuse his parents heaped upon him made him feel so guilty and ashamed that it became a terrible chore for him to carry this conscious memory of his deed. Consequently, he repressed it. Some twenty years later he was to punish the very arm that had done the deed, to attempt to atone for his earlier action.

If we make neurotic or false assumptions, then we have to employ defense mechanisms to try to defend them. They will not stand on their own merits. When a dictator makes the false assumption that people are incapable of leading and governing themselves, he must use the defense mechanisms of denial, rationalization, and projection to keep his neurosis intact.

One of the goals of all therapy is to help us face courageously our own emotions and the reality of our lives. To admit that we have hostile feelings toward a person we are "supposed" to love will give us temporary anxiety. But facing this reality will eventually destroy the need for defense mechanisms.

To face reality means to increase our awareness, and thereby our responsibility. This is so unwelcome at times that we prefer to keep our

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Reaction-formation is the use of an opposite trait or feeling—saying one thing when unconsciously we mean its opposite. We will use this defense to cover up hostility in particular. For example, we may keep reiterating the wonderful characteristics of a person. We will overdo our praise, in fact, to keep our hostile feelings toward this person out of our awareness.

Clinically we often see reaction-formation being used to cover up hostile feelings. A mother will bring in a child who is in need of speech therapy, and she will overly protect and guard him and tell us of her great anxiousness about the child, to such a degree that we are quite sure that she feels strong hostility toward him. These feelings are unacceptable to her, so she has to find a way to keep them out of awareness. She does this by making use of an opposite trait or feeling to counteract them. This can be very harmful.

Sometimes hostility is the emotion expressed, rather than the one that is hidden. We may express hostile feelings as a means of covering up excessive fear. Or we may show unusual sympathy to keep sadistic impulses intact. When we do these things, we are using reaction-formation as a defense.

Repression is used more than any other defense mechanism. If our internal conflict is

great enough, we push it out of awareness — that is, we repress it. It is no longer subject to conscious control. We employ this defense against anxiety or guilt. By repressing our conflicts, we do not have to face the reality of the facts, and in this sense repression is a retreat from life situations that seem to us to be unbearable or incapable of solution. Our fears keep our repressions intact.

A child comes into severe conflict with his environment. In infancy, this means conflict with his parents. He feels this as conflict between himself and forces outside himself. If he feels that he cannot win against the forces outside himself, he internalizes the conflict. This becomes too painful for him to cope with, so he represses it. He pushes it down out of awareness, and conforms. He tries too hard to please his parents, and may develop any one of a number of symptoms as a result.

Suppression, in contrast to repression, is a deliberate and conscious act. It is merely a refusal to think about a problem, while repression is denial, in one sense of the word. It is a denial that such a problem exists. The problem is buried in the unconscious.

I once knew a pilot who lost the use of his right arm while under the stress and strain of overseas combat. There was nothing physically wrong with his arm, and the cause of his dis-

ability was found to be repressed material from his early childhood. When he was five years old he had severely struck a younger brother on the side of the head, partially deafening him. The scoldings and verbal abuse his parents heaped upon him made him feel so guilty and ashamed that it became a terrible chore for him to carry this conscious memory of his deed. Consequently, he repressed it. Some twenty years later he was to punish the very arm that had done the deed, to attempt to atone for his earlier action.

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To face reality means to increase our awareness, and thereby our responsibility. This is so unwelcome at times that we prefer to keep our

neuroses, rather than to be well and accept responsibility. This is precisely why some people become ill and refuse (unconsciously) to get well.

We are living in an age of anxiety. I do not mean to be alarming, but this is a frightening age in which we live—frightening individually and collectively. But we can make more of our lives than we do. We can live hopefully. We can live courageously. We must not live by fear, in spite of all that we see about us. We must live realistically and intelligently, but not by fear, for if we do we will produce terrible results. We should be very careful what we fear. We can bring things about if we fear them enough. "The thing that I feared hath come upon me."

Facing reality courageously is a mark of mental and emotional maturity.

CHAPTER 2

Animal: *Playing The Martyr*

Divine: *Learning By Experience*

There is something in us that wants our needs and desires gratified at once, or at least without undue delay. This is an infantile feeling that we all have to some degree.

We are familiar with this feeling in children. The small child has no concept of the meaning of tomorrow, or next week. The promise of doing something in the future gives him no satisfaction, for he lives entirely in the present. In this respect, children are closer to the animal level than adults are, or ought to be, for this feeling is not consistent with maturity.

Many people are not able to feel that they are loved just because they exist. In childhood they feel that they have to get busy and earn love. They do this by trying to be "good" children. For example, if a parent becomes irritated by a child's crying, the child soon learns that this type of activity doesn't pay. He won't feel worthy of being loved, and he will experience

a kind of deep learning that he is unworthy and unloved.

When a child feels that he has to earn the love of his parents, he cannot possibly feel relaxed or happy, since he always has the fear that he may not succeed. He lives under a constant strain. If parents love only because or when a child pleases them, the child has the feeling that he is not loved at all, but used.

If the child grows into adulthood with these feelings, something inside him is still afraid to postpone gratification, because to postpone for future gain is symbolic of being denied love all over again. People who are like this want what they want when they want it. They cannot afford to love freely, so they become domineering.

Those who grow up feeling unworthy and unloved will lack tact and consideration for others. Their emotions will have been arrested at an infantile level.

Children need demonstrative love. This is a truth that we need to emphasize at the Speech Clinic of the University of Redlands, where we treat many children with speech problems. When we tell a mother who brings her child to the clinic that we want her to give her child enough love and affection, she usually gets a little defensive, and says, "You know I love my child," to which we reply, "Yes, we know it, but does the child know it?" There is no sub-

stitute for demonstrative affection. It is not enough to say, "I love you." A child needs to be held close. He needs to be fondled and kissed. These are the children who make the best adjustments to life.

Mrs. Bee came to our group because of a stuttering son. She did not think of herself as domineering. She prided herself on the fact that her five-year-old son was such a good boy. Mrs. Bee was defensive when we asked why he was so good. "Would you prefer him bad?" she replied with sarcasm. It had never occurred to her that the "good" often die young, or that they are miserable and unhappy throughout most of their lives, often developing psychosomatic disorders.

Mrs. Bee didn't realize that having a happy child is a more worthwhile goal than having a good child. Happy children are usually well-behaved children, and the same is true of adults.

Sonny had a well-scrubbed look. He behaved like a little gentleman, sitting quietly while his mother said, "I can't understand why Sonny stutters—he is such a good boy." She had just explained why Sonny stutters: he was so "good" that he was unable to communicate with others.

Mrs. Bee was really trying to be a good mother. She followed all the rules. She planned Sonny's meals carefully and allowed nothing to

interfere with her rigid schedule. Certain foods had to be eaten in specified quantities and at definite times, whether Sonny felt like eating or not. Unless he ate everything on his plate, he got no dessert.

Mrs. Bee was a "good" housekeeper. She spent many of her waking hours thinking about dirt, and chasing it. No one ever saw her house mussed up, and this went double for Sonny. If he accidentally got dirty, he immediately felt her disapproval. Day after day he heard such phrases as: "What will the neighbors think if they see you like this?" "What will the teacher think if you go to school with dirty hands?"

Sonny's behavior came under the same kind of perfectionistic scrutiny. He was expected to meet high standards, and he was made to feel that his mother's love and acceptance were withdrawn from him when he failed. He soon learned that he had to buy his mother's love by being "good." His need for her love was so great and his fear of losing it was so strong he could not stand the strain, and his speech was blocked.

Although composed and in control of herself, Mrs. Bee wanted her gratification of motherhood now. Her young son ate on schedule, slept on schedule, washed on schedule, and went to the toilet on schedule, and all of these things were demanded in the name of love, of being

a "good" mother. She became, instead, the mother of a stutterer. The emotional strain of trying to earn her love and acceptance was too much for her son.

Mrs. Bee had been manipulating Sonny to satisfy her own pride as a mother. We try to help her see this. We ask her not to make Sonny eat everything on his plate. We point out that innumerable emotional problems arise from holding a child to rigid schedules and rules, and particularly from making him eat. Taking in food represents taking in life, since food is tied up with the need for survival.

We point out that people who manipulate are likely to be preoccupied with cleanliness. Constantly making a child wash causes him to have feelings about himself that are likely to be unhealthy. He begins to think of himself as "dirty" and "bad" and unworthy of being loved.

We now told Mrs. Bee, "Don't play the role of the martyr." Unless we do this, she is likely to go home and say, "I was told at the clinic today that we are not supposed to make Sonny eat. Well, you know I don't mind cooking, and I try to cook good meals, but it just makes me sick to see him play with his food. I don't know how I'll ever stand it, but I guess I'll just have to look the other way." All of this is said in the tone of voice that only a martyr can assume.

Only by giving up her martyrdom can Mrs.

Bee establish a healthy relationship with Sonny. We do not blame her for her attitude or her actions. We only point out what we have learned from experience. If she continues to play the role of the martyr, she is not learning by experience. She can move away from her martyrdom and become experience-centered.

By opening herself to new experiences, she can free Sonny from her manipulation, and his stuttering may disappear. He will feel free to communicate again.

When we stop being martyrs, we come to see ourselves more honestly, and learn to accept what we see. When we accept what we see, we build a strong ego and therefore an adequate personality. Our personality is a combination of many things—major traits and characteristics, major beliefs, attitudes, prejudices, mannerisms, what we typically say and do. It is the essence of the human being.

Many people think a child develops a symptom through some deep psychological factor that is very mysterious. It is not mysterious at all. We now know that a rigid routine, such as forcing a child to eat a set amount at a set time, always making him wash, and holding to a rigid bedtime hour, can be extremely harmful. There is nothing wrong with having a routine, but it should be flexible, rather than compulsive.

A friend of mine was sitting at the table with his four-year-old daughter one day. Seeing her dawdling with her food, he said to her affectionately, "Heather, eat your dinner, so that you will grow up to be a big girl." She turned to him and replied, "But look, Daddy, I'm already up to the top of my head."

Parents who hold rigidly to routine very often discipline their children in a very interesting way. Instead of punishing with stick and stone, they punish with words. This is the very worst kind of punishment, psychologically. To have towering parents stand over you as a small child and say how much they are ashamed of you, how much they are disappointed in you, sticks in your mind like a burr. A spanking may be quickly forgotten, but there are adults who have remembered for thirty years or more things that were said to them that degraded them and made them feel inferior. This is really terrible punishment.

Parents are not aware of their own emotions much of the time, but nevertheless these emotions are passed on to their children. A child senses things. He lives more by his emotions than by his intellect, since his reason has not yet fully developed. Whether he has a speech problem, an emotional problem, a reading problem, or one of many other problems, he is simply

saying quite dramatically: In this confusion I find myself unable to communicate as effectively as I might if I did not have these feelings.

The child has to have an attachment to another human being, since he is completely helpless as a baby. The human tie is an absolute must. A baby born into the world, if left on its own, would survive only as long as the food that it brought from its mother's stomach would sustain it, and no longer.

The human tie, then, brings the miracle of life, of growth, and development. But human ties can also be sickly, for one parent can be too submissive, another can be too domineering, still another can be too punitive, another, too fearful. Some parents expect or demand too much, too soon, forgetting that babies are not human beings—they become human beings. And they become the kind they grow up with, in many ways. We may not want to believe this, but it is true.

Mrs. Bee's small son became very attached to her. He was afraid of separation because he feared loneliness. He felt that if he did not please his mother, he would be rejected, and he probably would have been.

In our group, Mrs. Bee was to learn eventually that the greatest love we can give another is to prepare him for independence. As her son began to rebel, Mrs. Bee came to see that there

was value in resistance. As he gradually assumed independence, he could emotionally afford to try separation. In time, she no longer felt the need to make him share. As both came to have more self-acceptance, there was a corresponding concern for others, since attitude toward others is related to self-acceptance. Self-acceptance does not mean selfishness. Instead, it gives one the freedom to deny self. Immediate gratification is no longer needed.

Mrs. Bee had used both her husband and her son. She had used people and loved things. The group experience helped her to reverse this. She did not make the mistake of submerging her personality in others, but established a true give and take relationship.

Martin Buber refers to communication as a dialogue, that is, a give and take relationship, a fellowship. Mrs. Bee's relation to her son became a dialogue in the finest sense. She took the risk—the risk of rejection, the risk of ridicule. She took the venture because she could see how important dialogue could be. Sometimes she was hurt at her tenderest spot, but still she took the risk. As she sensed the potential awaiting her, she knew these risks were the kind she must take. She was discovering what less fearful souls would never know, that there is a risk in all interpersonal relationships.

More often than not, those who play the martyr come out of an "other-centered" environment. Contrary to popular belief, a "self-centered" environment is more desirable. But do not misunderstand this. By "self-centered" we do not mean "selfish." The terms are not synonymous. In an other-centered environment more emphasis is placed on what other people think than on what will enhance the personality of the individual.

The healthy life is self-centered, as we use the term, for then we are not trying to manipulate others. In our clinic we try to help parents teach their children to act in ways that are best for the child's own welfare. This is far more important than teaching them to be concerned about the opinion of others.

We are never free so long as we are other-centered, for we run the risk of losing control in our manipulation, and anxiety then takes over. Now we can become a martyr. Since martyrs usually come out of an other-centered environment, they maintain, or attempt to maintain, an other-centered environment for their own family.

The martyr has a vague self-image and a vague value system. They were inherited instead of being felt and thought through. When there is a threat to the self-image and the value system, the martyr experiences great anxiety.

Martyrs have nervous breakdowns serving their false gods. If they were willing to learn by experience, they would have less anxiety, and the anxiety that they have would be short-lived. The martyr does not know who he really is, and consequently rejects what he does not understand. The value system and behavior are not only related, they are one.

Other-centeredness and moral judgment seem to go hand in hand. Moral judgment produces guilt, and guilt is the most damaging of all clinical symptoms. If we feel guilty enough we will find a way, usually unconsciously, to punish ourselves. If we would learn by the experience, it would be helpful, but we invariably do not, if we are other-centered.

Moral judgment keeps us from coming close to our real self. We become strangers to ourselves. We become prodigal sons "in a far country," and so our energies are directed more and more to neuroses. We are in a far country because we are away from ourselves. If we are emotionally "eating with the swine," we will learn by the experience, or be driven to therapy, or enjoy our illness. The closer we can "come to ourselves" through a kind of healthy self-centeredness, the more our energies can be directed to self-acceptance, and the more rational our picture of self is likely to be.

We are all reluctant to grow up, emotionally, for this means that we must assume responsibility for our lives. The most important sign of refusing to become emotionally mature is blaming someone else, usually our parents, for the state of our feelings and our development. We must eventually stop blaming others if we are to reach maturity. This is an important step, and we will never be free until we take it.

We need to look back, but only to get perspective. We must look back to see where we labelled ourselves unworthy and felt ourselves unloved, and to see how we repressed and pushed these feelings away. We must see that these feelings are still interfering in life situations, whereas they really belong to the past. When we fully understand our feelings we can close the door on yesterday. Some people are forever looking back, and they are likely to be turned into pillars of salt.

We are living today, and there isn't a thing we can do about what happened twenty years ago, or ten years ago, or even yesterday, except to evaluate it and learn from it. We are free to choose our own attitudes and our own behavior in interpersonal relationships. We do not have to dwell on the past. The important thing is for each of us to have the courage to look at his own behavior today.

How do we live? This is the test, really. We must honestly look at our interpersonal relationships, if we want to find out whether we are emotionally mature. What is going on between husband and wife, between parent and child, between neighbors? This is the determining factor. And no one else can do this for us. Each of us must have the courage to look honestly at himself and ask, "How am I acting and feeling in these life situations? What is happening as I work and play with others?" Only this kind of honesty will reveal to us the life pattern that we have established. We may not like what we see, but the encouraging thing is that we can change.

For human personality is flexible and can be changed. I am not impressed when I hear someone say, "Oh, I'm too old to change." I am simply in the presence of a person who does not want to change. We are never too old to change our attitudes, and it is our attitudes that determine our behavior. We can change them at any age, at any time we like.

This places a great responsibility on each individual, the responsibility for his own life. A person's background may have colored and influenced his attitudes and his outlook on life. It may even have dwarfed and twisted him, psychologically. But he can become undwarfed and untwisted psychologically, through insight

and understanding. Man is free. This is a terrifying fact, but it is true. We are free to follow an infantile pattern all our lives, if we want to, always demanding our gratifications immediately. Or we can grow up emotionally, evaluating our past, learning to understand our feelings, and controlling our behavior. The choice is ours.

CHAPTER 3

Animal: *Retaliating*

Divine: *Going The Second Mile*

Feelings of revenge are within every human being. These feelings of retaliation are related to a lack of inner security. Many children are taught by their parents to retaliate. They fear that their children will grow up to be weaklings, or will be "pushed around." Other children may be so aggressive that they are continually disciplined for their aggression.

Behavior has pattern and shape like physical structure. Behavior is learned, and it is not wholly influenced by the environment. Many patterns of life are determined from within.

Ilg and Ames, working in the Gesell Institute, have given us their insights regarding childhood patterns and predictable stages they pass through emotionally. In their book, *The Gesell Institute's Child Behavior,* they state that "two years of age, five years and ten years all constitute focal points at which behavior seems to be in good equilibrium, the child having rela-

tively little difficulty within himself or with the world about him." The authors point out that these three ages are followed by periods of extreme expansiveness:

> Four, eight and fourteen are all times at which the child's behavior is markedly outgoing in most major respects. He is even in danger of expanding too much. He wanders from home and gets lost at four, he demands to ride his bicycle in the street at eight and may get hit, and he gets all tangled in his multiple and conflicting social plans at fourteen....
>
> The next three ages (four and a half years, nine years and fifteen years) are ones about which we perhaps know the least, but we do know enough to recognize certain similarities about the three periods. In each of them, behavior is less outgoing than at the age which directly preceded. In each it is in less good equilibrium. Child specialists have frequently described each of these three ages by the term "neurotic," though they may each represent perfectly normal stages of growth.

During the stages in which a child is less outgoing, if we constantly admonish him to assert himself, we may help produce conflicting values and resentments that will have as their outlet

retaliation and rancor. This pattern may well be carried into adult life. Countless individuals have no feeling conception of what it means to "go the second mile."

The individual who periodically carries out retaliation is a fearful person. He has doubts and fears about himself. He may come out of either a brutal background or an over-permissive one. The over-permissive parent may not care enough, and, as a consequence, may impose few or no restrictions. The child may become a "monster" child and grow up to have no regard for the rights of others. To counteract his feelings of inferiority he will bolster his own ego by dominating and bullying those around him.

The person who continually retaliates is in emotional trouble with himself. He does not know how to compromise. To him, compromising means loss of self-respect. It means that he is a weakling. Punishment does not frighten this kind of person. And if we try to solve the problem by increasing the punishment, we just strengthen his belief that he is a hero.

Those who use retaliation are struggling on the useless side of life.

Man is whole to the degree that he participates in community, one with another, and the individual who retaliates takes himself out of community. To the extent that we refuse to

participate in community, we feel inferior, isolated, and alone. The salvation of the person lies in his social integration and cooperation.

Our motivation to action comes out of our basic needs—our physical needs: food, clothing, shelter, and freedom from pain; our ego needs: self-respect and feelings of personal worth; our interpersonal needs: social acceptance and feelings of belonging. Our habits tend to satisfy our basic needs.

Those coming to our human relations groups are participating in a new community. Retaliation is a common symptom among them: wife against husband and vice versa, parent against child, child against parent and society, professors against students, and deans against faculty and administration.

Is going the second mile unrealistic? Is it nothing but sentimental nonsense? Retaliation is a defense. This defense arrests development. It is the opposite of self-acceptance. Self-acceptance enables us to go the second mile.

Before we can move toward self-acceptance we must take a good look at our self-image. Our parents and other significant people during our childhood influenced us in shaping our self-image. What we feel is "good" is what they expected of us, and what we feel is "bad" is what they rejected. It is commonplace to find adults who regard themselves as ugly or un-

attractive, stupid or weak, primarily because their parents imbued them with these beliefs in regard to themselves while they were young, and they carry this self-image into adult life.

When we carry around a self-image of worthlessness we feel hate toward ourselves and hostility toward others, without knowing the real reasons for it.

As we attempt to maintain our self-image, we invite alienation from self. We attempt to alienate parts of ourselves and thereby produce estrangement from self. The estrangement makes us oblivious to what we really feel, believe, like, or reject. Unfortunately, then, we try to live the life of the self-image.

We now project this self-image to the outer world. We lose interest. Life does not hold enthusiasm or trust. We are going against our basic nature, and we become anxious and ill. We somehow feel that we would not be able to tolerate ourselves as we really are, so we hug the self-image more tightly. We may put it on a pedestal. We may begin to despise ourselves, and we take on pride and vanity to hide our self-hate. At this point we make impossible demands upon ourselves. We cannot attain perfection, so we feel self-contempt.

Now we are in a dilemma. The only way out of it is for us to shatter the self-image, by being our real feelings. By working through the

anxiety that this will cause, we can come to self-acceptance.

To understand and give up the self-image, we must understand the needs that created it. It is suppressed and repressed hostilities that force us to maintain the self-image. We can understand this hostility only as we see that we are trying to maintain the illusion that our idealized self-image is our real self.

We now externalize this rage we feel toward ourselves. We throw our anger at another — sometimes at a specific fault in the other person, a fault which we really hate in ourselves. We may then develop fears that our own faults will be attacked by others.

We may turn the hostility inward upon ourselves and develop bodily symptoms or disorders. It is often amazing to see how bodily symptoms disappear when the hostility is brought to the surface and is consciously felt.

When we admit and consciously face our own repressed hostility, we begin to break up the self-image. As we accept our feelings and our actions, we move toward self-acceptance. There will undoubtedly be anxiety in the process, but as we move through it we become our true self, and herein lies our freedom and creativity.

We have known for a long time that carrying hostility is carrying a burden, not a solution. It is a great burden. When we live by the law

of retaliation we reflect our environment instead of affecting it. If someone says, "I think you are stupid," we are likely to respond, "I think you are stupid, too." But if we want to change our environment, we must be thermostats instead of thermometers.

We can do this by going the second mile, by turning the other cheek, by moving from hate to love, from fear to faith.

Mr. and Mrs. Dee were living more from their animal natures than from their divine. They were miserable. Their life was made up of retaliations. Mrs. Dee nagged her husband, and he retaliated by being unfaithful. Infidelity is retaliation and revenge. Since a neurotic person is always a coward, Mr. Dee took what he thought was the easy way out. His major motive seemed to be to disturb his wife's life.

Mrs. Dee retaliated by more nagging or by giving him the silent treatment. She constantly moralized. As her husband's guilt increased, so did his anxiety. Whenever the anxiety became unbearable he went on another spree. Each time, she retaliated.

In our group, they began to learn something about the self-image—that our self-image enters into all interpersonal relations, and that it is morally oriented, that is, thought of as good or bad.

The Dee's realized more and more that they wanted to torture each other and that they were attacking where they knew the other felt the most helpless and defenseless. In this way each enabled his partner to keep a neurotic pattern to satisfy his own neurotic needs. It was a vicious circle.

In time, Mrs. Dee found the courage first to crack and then to break the old behavior patterns of her self-image. As her husband's infidelity continued, she experienced great anxiety. She felt helpless. Her impulse was to retaliate. But as she moved toward self-acceptance and away from her self-image, her inner conflicts diminished. The more her husband roamed, the more she attempted to love in return. She stopped questioning where he went. She stopped having him followed. She stopped accusing.

She became happier and more outgoing; she was more fun to be with. She began to invite friends into her home. She praised her husband whenever the opportunity arose.

His guilt increased. Moral judgment of himself increased, as he had less and less to blame her for. In due time his moral judgments were replaced by an understanding of cause and effect, and he started to mature. He began to see that his actions were not so much "sinful" as destructive. He could see that they were wreck-

ing a relationship and affecting his own personality adversely. As he moved away from moral judgments, he began to have a new kind of self-acceptance. As self-acceptance grew, his defense mechanisms of rationalization, projection, and reaction-formation began to dwindle.

This couple learned to distinguish between rebellion and self-expression. As Mrs. Dee attempted to go the second mile, her life was significantly changed, as was that of her mate.

CHAPTER 4

Animal: *Punishment*

Divine: *Forgiveness*

> He that loveth his son causeth him often
> to feel the rod...
> Give him no liberty in his youth,
> And wink not at his follies.
> Ecclesiasticus 30:1-13

This early writing was typical of the attitude of the Jewish people toward disciplining children. There is no denying that children, at times, need discipline. Discipline and punishment are not the same, however, and the difference lies in the motive behind what we do or say. This has been confusing man since he became aware, and it is just as confusing today as it was centuries ago.

Since we are speaking here about punishment, not discipline, let us make the distinction between them quite clear.

Children need the security of knowing that limits have been set within which they are free

to act. Discipline enforces these limits calmly. The essential trouble with punishment is that our hostility is involved. We act with emotion instead of with reason. When we carry this attitude into our adult lives it may wreck human relationships.

If we use punishment in place of discipline we are likely to get the following results:

1. *Resentment.* Inside, the child is saying, "I hate you!" There are countless individuals who grow up hating their parents, and they carry this resentment into their relationships with their mate and their children.

2. *Retribution.* Children who feel that you are dumping your own hostilities on them through punishment think, "I'll get even with you." They may! They are more likely, however, to develop strong guilt feelings and wind up punishing themselves.

3. *Avoidance.* The punishment frightens them and they do not feel that you like them, so they do not trust you. Now they will lie. Why should they tell the truth when they fear that they will be punished instead of being understood?

4. *Fear.* They now become afraid of their own feelings, their own thoughts. These fears may come out in nightmares, stuttering, bedwetting, a tic, or a reading problem. Fear always takes its toll.

5. *Aggressiveness.* The children fight on the school grounds; they become negative. They talk big because they feel small. They are likely, in time, to fling themselves away from your values, and will break adult rules and adult judgments. If a child grows up this way he will lack consideration and tact and will not be accepted or liked very well. When crises come he won't feel able to stand up to them.

Those who were punished in childhood instead of being disciplined are likely to grow up finding it difficult to forgive. Because they often disregard the mores of the culture, they are likely to be rejected, to be punished because of their own resentments and lack of faith in themselves.

Whenever we use force or fear in dealing with children, we are essentially punishing and not disciplining. Parents who use force and fear with their children are invariably negative people. They may be negative because someone, years before, made them feel inferior. They too, had been commanded and in the process had lost self-regard. Now they command through force and fear, and their children are likely to have too little self-regard. The sins of the fathers are visited upon the children. The only people who do not mind being commanded are those who have lost self-regard.

Growing children have some basic needs.

With reference to parent-child relationships, they need:

1. *Authority.* The weak admire strength, and children need to identify with strength.

2. *Values.* The values we as parents have will be imitated and will become their values. They will do what we do, not what we say.

3. *Patience.* As parents we can help keep tensions down. We can minimize the things that cause tension. We can often redirect children's thoughts. They forget quickly when their attention is redirected.

4. *Consistency.* Parents must stand pat on their requests. Children respond to firmness. Being firm means knowing what you want. But a firm parent does not become emotional, for when he is emotionally upset he does not reason adequately. And it does no good to try to reason with children who are emotionally upset. The reasoning can be postponed till later.

5. *Mature Parents.* The growing child will have hostility, simply because of frustrations. When a child starts hating, and the parent responds with hate, it is the parent who is in the adolescent stage. The hostility on the part of the child is necessary for him to keep his identity. The mature parent is not a perfectionist. Where there is perfectionism, the child will not feel that he is liked as he is. Parents who are perfec-

tionists have difficulty ever admitting that they are wrong.

Mature parents will not call a child names or slap his face. Punishment of this kind is degrading and can be very damaging. From primitive times, people have identified themselves closely with their names and their faces. To attack either is to threaten the very survival of the child's identity. A person who has an inferiority complex will not like either his face or his name. His self-hate and feelings of worthlessness will be strong in these two areas.

People talk glibly about forgiving as if it were something that we could do by an act of will. It is not. And let no one tell you that it is easy to forgive. It is not easy. To forgive means to pass from judgment to understanding, and when we understand enough we discover that there is nothing to forgive.

Forgiveness is both man-centered and God-centered. God always forgives man for his mistakes. We are not always this generous. We find it difficult to forgive others and, even more, to forgive ourselves. We carry guilt feelings on and on, punishing ourselves for acts or thoughts that we consider "unforgivable." Nothing is unforgivable.

Forgiveness, in the final analysis, is an attitude, not an act. It is a quality of character that

grows and develops as we learn not to be judgmental.

The story of the Prodigal Son is misnamed; it should be called the story of the Forgiving Father. The story is amazing because of the great quality of forgiveness on the part of the father. It seems almost too good to be true. The pious brother who stayed home is sick. He is sullen. He is judgmental. He is jealous. He is filled with self-pity. He wants his brother punished.

The adult who cannot forgive reveals much about himself. He hasn't worked through his own infantile hostilities. These hostilities may be buried deep, but they are revealed by the unforgiving spirit.

Jack and Jill had this kind of unforgiving spirit. They were a young couple with three children. They were extremely capable, well educated people. Although they related well intellectually, the emotional demands they made upon each other were primarily negative ones.

In due time, Jill took revenge; she was unfaithful. To heap coals upon the fire, she had the affair with her husband's brother. It was obvious that Jill wanted to punish Jack, since she told him of the affair without his asking her. To say that Jack was hostile is an understatement. It was touch and go for months.

When they came into our human relations group, they talked about this problem for weeks, but as time went on they talked about their feelings in other areas, about their own backgrounds, about their feelings toward their parents and toward themselves.

The problems were there before the affair started. These two people, like so many, were in bondage to their past. Hostility is bondage to the past. Guilt is bondage to the past. Fears are bondage to the past. Their cry of anguish was a cry for help.

As their problems were talked out and accepted, they began to see themselves in a new light. As they eventually came to forgiveness—Jack forgiving Jill; and Jill forgiving herself—their emerging emotional maturity was indicated in this ability and willingness to forgive. Human personality must be relieved of guilt to be free. As guilt declined, companionship grew. With companionship, their love deepened. They rejoined the human community as they moved away from their animal natures.

CHAPTER 5.

Animal: *Judgment*

Divine: *Understanding*

Sitting in judgment on another is as old as man himself. It is a hard psychological truth that what we see, we are. So when we judge another, we obviously have judged ourselves. We not only *are* what we see, but we react to what we see. "Judge not, that ye be not judged," is sound, psychologically.

The pious people may be the worst offenders. A woman who came from a rigid, frozen, religious background said this in one of our human relations workshops: "What has happened to decency? What has happened to chastity? What has happened to honor and goodness?" She waited dramatically for an answer to these rhetorical questions. A group member who had formerly been stuck with a similar attitude but was now almost wholly free from this kind of bondage remarked, "I think they went that-a-way."

Moral judgment is the cause of emotional dis-

orders and illnesses. The dichotomy of right—wrong, sin — virtue, good — bad, clean — dirty, has split and disintegrated us. Instead of refusing to do something because it is "bad" or "sinful," can we not refuse to do it because of the effect it might have on a relationship, on our own personality? This is the more mature way.

Too often we cling to a religion centered around judgment and punishment rather than around forgiveness and understanding. This is an infantile concept and leads to self-judgment as well as judgment of others. It keeps us wallowing in a sense of guilt instead of moving toward self-acceptance. As we drop moral judgments against ourselves, the defense mechanisms go. We no longer need them.

To sit in judgment on another is terribly revealing of self. Those who do this have rejected self. They have judged themselves. As children they could not have felt loved, since they do not have a healthy self-love. They fear their own motives, their feelings, so they feel self-hatred.

These persons cannot afford to love freely; it would be like giving up self. They still feel that they have to earn love and thus constantly fear they may not. They feel rejected, and this rejection is turned outward through judgment. Judgment is childhood negativism carried into adulthood.

Our value judgments are related to our self-image. When we judge another person it means that he has fallen short of *our* ideal self-image, not his. If we judge because of our fear of divine punishment for thoughts, deeds, or feelings, we are revealing a childish conscience that is in a state of arrested development.

The judgmental person more often than not lacks a sense of humor. He can laugh at others, but he cannot laugh at himself. The loss of a sense of humor is often the first sign of emotional disturbance.

Sitting in judgment, it seems to me, indicates that we have lost contact with our true selves. Communication within ourselves has broken down to the degree that we do this. As we employ defense mechanisms, then, communication breaks down. The more we rationalize, for example, the more we have lost contact with our true selves. This would also be true for projection, denial, reaction-formation, and all the other defense mechanisms.

Our emotions get in the way of our understanding. We may have so judged ourselves that we do not understand ourselves. The more we reject our emotions, the farther we move away from self. Our emotions, attitudes, fears, and hatreds stand in the way of inner communication.

It is doubtful if anyone can become an identity until he can communicate within. And until we can do this, our communication with others will be blocked. Real understanding is dependent upon communication.

It was Longfellow who said, "If you had an enemy, and knew his heartaches and his anxieties, you would be disarmed of your hostility and claim him as a brother."

Do we really know the heartaches and anxieties of even our closest friends, of our mate, our children? Can they feel free to let us know their feelings and needs? Too often communication ceases when two people arrive at a point of conflict. That is when it should start in earnest. Walking out, sulking, or resorting to the silent treatment never solves anything, and certainly does nothing to further understanding. Neither does flying into a rage. But an honest attempt to understand our own feelings and those of another can work wonders in establishing a good relationship.

It is not an easy task to be honest with self. We have a strong tendency to refuse to accept anything that does not fit in with our beliefs, prejudices, hopes, aspirations, and ideals. We have a built-in set of techniques for rejecting what we do not want to hear.

When Jay came to our workshop he had great anxiety. He resented his father and was too attached to his mother. He was twenty-eight. His marriage had failed and he blamed his ex-wife entirely for the failure. As the weeks went by it was easy to tell that he had seen everything she had done in relation to how his mother would have done it.

His father had been a harsh man, with both wife and son. He may have resented the unnatural attachment of wife and son. Now Jay was living at home again and had no job. His mother paid his way. He rationalized his being home again, he rationalized his marriage failure, and he rationalized his hatred for his father.

The others in the group accepted Jay, but in due time they began to ask penetrating questions. At first he fell into self-pity and martyrdom. These, he was to discover, were techniques his mother used. He became silent for a time, but the group prodded him into talking. He became "ill" for a time, but after three weeks he returned to the group. He saw no reason why he should not hate his father, and his resentment grew worse when it was suggested that he might ask for his father's forgiveness.

Jay eventually saw that it not only takes two to tango, it also takes two to tangle. He reluctantly conceded that his father must have felt

like an outsider in his family. It was mother and son against father! After this he was able to move closer to an understanding of his problem. 'Way down deep he intuitively knew that he and his mother were alienating his father, and he felt guilty about it. The guilt was within, and he turned it outward in the form of resentment.

As Jay began to move away from dependence upon his mother, she became "ill" just as he had previously done. She now wanted him to stay home and take care of her. When he suggested that she rely more on his father she faked heart attacks. Her doctors assured him that cardiograms showed her heart to be strong and vibrant.

As he brought the real picture into focus, Jay's hostility changed direction, moving from his father to his mother. She talked about dying and said that nobody would care, but he stood his ground. He went to his father, told him what he had discovered about himself, and asked his father to forgive him. This so-called hard-hearted father broke down and cried, taking his son in his arms as if he were a little boy.

Soon Jay moved into an apartment of his own, with the help of his father, and got a job in a local foundry. He started dating again and became less defensive with women. He has ac-

cepted his masculinity more and more, has become aggressive in a constructive way, and, although it is belated, is having an exciting time getting to know his father. He thinks his father has changed a great deal, but he also sees that his own changing made it easy for his father to change.

Through his understanding and forgiveness, he has become a free soul.

CHAPTER 6

Animal: *Sex Without Love*

Divine: *Sex With Love*

To have sexual desire for another does not necessarily mean that we love that person, but sex, security, love, and marriage are all related. Therefore, talking about sex as a thing apart from personality is misleading.

Sex without love does not lead to security. It cannot bring about a happy marriage. The goal of a mature sexual relationship is not orgasm. The glaring error of the Kinsey Report was precisely at this point. A "high relative incidence" does not necessarily indicate a satisfactory sex life. Kinsey apparently did not feel that it was at all necessary to relate sex to love, as there is almost no mention of love in his monumental work. He defended homosexuality as natural, since it is found in the animal kingdom. This concept is not tolerance but ignorance. He seemed to be unconcerned that man is a creature of awareness and that we there-

fore cannot separate the individual from the implications of his behavior.

To understand more adequately our sex feelings in adult life we need to understand better what happened to us in childhood.

Children need demonstrative affection. Ample affection helps to produce in them a kind of internal security that is indispensible for freedom of personality. If children do not feel this kind of internal security they will, as adults, move in one of two directions. In marriage they will not give enough, or they will give and expect too much.

By the time a child is three years old, things have happened that will affect his attitude toward sex. At six months, a baby explores his body. If his hands are taken away from the genital area, he develops a feeling that he shouldn't touch his genital area, that this is "not nice." The mother is transferring her own unacceptable feelings to her child.

At two years of age, when speech is developing, the child is told that he must not mention certain things. He begins to feel unworthy and unloved because he is made to feel ashamed of certain functions. The small child functions as a whole, and if we condemn parts of him he feels that we condemn him in toto.

At about three years of age he is taught that he is not to show himself. At this age a child

enjoys getting his clothes off, for he feels a greater sense of freedom without them. But modesty is considered a virtue, and he is shamed into conforming. The shame may be verbalized, but it can also be caught in glances, in sounds of disgust, and by general attitudes.

Between the ages of four and five a child will ask questions, but if he is in a home with a rigid atmosphere, he gets no answers. Parents who are ashamed of sex themselves are vague. They shut him up, and make him feel that certain parts of his body are "dirty," and so again he feels unworthy and unloved. If a child is made to feel guilty by a parent who says or implies that "it's not nice," "it's wrong," "you shouldn't do it," or "it's disgusting," then shame and guilt are the result. He will undoubtedly make poor adjustments later in life.

Sex is the way we feel about ourselves and other people. Children should be helped to feel that they are nice and that people are nice. If, instead, they are made to feel ashamed, these inferior feelings will be carried into adult life, causing the man to be either premature or impotent. Girls who grow up feeling ashamed of sex are likely to be frigid. Some authorities maintain that as many as 20% of the women in our culture are frigid. Too many women are unable to relax in the sex act.

In answering children's questions, one of the

great difficulties is that parents do not feel free to use the proper words, so the children grow up having no vocabulary for sex. They will acquire one from the gang, however. This usually gets them into trouble both at school and at home. While still young, children should be taught the proper terms, such as penis, vagina, urinate, scrotum, testicles, buttocks, rectum, and anus.

Even in the most sophisticated homes these words are not used. In a survey conducted at our speech and hearing clinic, we found, for example, that parents said "wet," "pee-pee," and "tinkle" in place of "urinate." For "bowel movement" they commonly said "grunt." For "penis" they said "thing." This is very revealing about our own fears and guilts.

By the time children are ready to start school they should know the words for the parts of their anatomy and their functions. By ten years of age they should know about the mestrual period and the sperm. The philosophy should be that the better informed they are, the better able they are to handle themselves.

Children should receive answers to their questions when they ask them, and the answers should come from the person asked. This is important.

What are some of the questions children normally ask?

When they are four or five years old they usually ask, "Where did I come from?" A parent should feel free enough to answer, "You came from inside mother through a special passage called the vagina." Children often think they are born through the naval. This is why they later ask, "How did I get out?" This is natural and normal curiosity and should be answered honestly and openly. Sometimes they ask, "Did it hurt?" Some overly dramatic mothers say, "Oh, I almost died when you were born!" A better answer would be, "It did hurt some, but you were well worth it."

The most difficult question, and one that admittedly is not easy to answer, is this, "How did I get in there?" Parents usually answer, "God planted a seed in mother." There is nothing particularly wrong with this, but it shows quite plainly that parents feel embarrassed about sharing with their own child the fact that his father and mother have sexual relations. If it can be conveyed to a child that he was conceived through a love relationship, thereby relating love and sex, he will understand and accept. The reason we draw back from this kind of explanation is that we are fearful of his continued questioning.

Children want and need warmth, comfort, and affection. If we are frank with them, and use the proper terms without fear or guilt, it

will be easy for them to learn that there are certain things we do not do. Ignorance has never helped anyone. Neither has deception. The truth helps to make us free.

Mr. Kay came into our human relations group when his third marriage went on the rocks. He needed help in understanding himself, but it was several months before he could bring himself to talk about his "sexual problem." In each of his marriages he had become impotent. During his promiscuous activities, he was not. Each of his three wives had been essentially the same type of woman, all of them reminding him of his mother. He had been much too attached to his mother for many years, marrying for the first time when he was twenty-eight. This marriage lasted only a year. His second marriage, at thirty-one, lasted two years. Now, at thirty-seven, his third marriage had dissolved. All three wives had left him.

After Mr. Kay married the first time, he felt resentment toward his mother. He had unconsciously hoped that she would keep him from marrying, but she had not done so. In fact, she had not disapproved of his marriage at all. Mr. Kay, instead of facing his guilt feelings about his mother, turned them outward in the form of resentment toward her. He had disowned his sexual feelings in order to get love from his

mother, he thought. By carrying resentment into every marriage, he asked for failure. Each failure only increased his resentment.

Mr. Kay was under the delusion that sex is an indoor sport—that if you study technique and practice as often as possible with as many as you can persuade, that sex can be mastered. He came to see that athleticizing is destructive. His sexual "freedom" had enslaved him.

He eventually became more self-directing, more self-accepting, and began to project these feelings toward others. He could, in time, look at sex simply, frankly, and naturally. He sincerely wanted it to be an expression of love. In the final group session he attended, he said, "Yes, I can sense and know that sex, security, and love are all related."

If sex is to come within the life of the personality, it needs to be an expression of love. It is shared mutually and is the most intimate of all relationships. If we do not make love a part of sex, we are essentially *using* another person, leaving out personality as a factor, and thereby making an object of him.

Many people are afraid to combine love and sex. In a sense, this combination alone speaks of oneness and wholeness. James Stephens said this profoundly in *The Crock of Gold,* when he

put these words into the mouth of the mythical god Pan:

". . . Truly there are stars in the heights and they will be a garland for your forehead. But the depths are equal to the heights. Wondrous deep are the depths, very fertile is the lowest deep. There are stars there also, brighter than the stars on high. The name of the heights is Wisdom and the name of the depths is Love. How shall they come together and be fruitful if you do not plunge deeply and fearlessly? . . . Love is the shaggy beast that goes down. Gallantly he dives, below thought, beyond Wisdom, to rise again as high above these as he had first descended. Wisdom is righteous and clean, but Love is unclean and holy. . . . The Crown of Life is not lodged in the sun: the wise gods have buried it deeply where the thoughtful will not find it, nor the good: but the Gay Ones, the Adventurous Ones, the Careless Plungers, they will bring it to the wise and astonish them. . . ."

CHAPTER 7

Animal: *Guilt*

Divine: *Grace*

Man is the only creature who has been given the gift of awareness of self. Animals cannot move beyond their instincts or reflexes, and so do not experience guilt. Whatever the animal does he does out of his innate drives, and so has no capacity to feel shame. All guilt is based on shame.

We are born with basic drives that continue to be a part of us. We cannot get rid of them, no matter what we do. As we grow, we acquire an ego, which is often at war with our basic drives. We also acquire a conscience, which represents our parents and the culture in which we live. The conscience sits between the drives and the ego and acts as a supreme court. It points the finger of shame.

Shame manifests itself as self-consciousness. When we feel self-conscious we want to hide. We sit in judgment on our body, our feelings, our wishes. We feel dirty and evil. We over-

come shame by becoming our own authority and by practicing self-determination until it becomes natural and easy. We need to take the reins of our lives into our own hands.

You may ask, "How do we go about doing this?" The answer is simple, but it is not easy. We learn to govern ourselves by venturing forth on a trial and error basis. If we are perfectionists, it will be more difficult for us to take the venture, but the rewards will be that much greater.

Those who have not become self-governed do not like themselves. They will turn their hostility in against themselves. Is it any wonder that depression is so widespread in our culture?

To make themselves even more miserable, they will develop a gargantuan conscience. Then, to bolster this giant conscience, they may latch on to religious sayings or biblical quotations. They may go through life shrinking and trying to hide behind these, being subservient in the hope of getting approval, habitually ashamed, embarrassingly apologetic, unable to receive a compliment graciously, and therefore living a miserable existence.

If they must turn to religious phrases they might start with the great idea that we were created in love's image, since God is love. They might begin by standing on this concept, this right as a human being. They can then look at

the shame and hostility toward self as infantile and weak. Violence toward self is an absence of self-acceptance and determination. There is anarchy in the personality where there is no independence.

People struggle with guilt religiously, clinically, and culturally. Guilt always results when we feel that we have done wrong because we are breaking the mores of the culture, or because of our early environmental training.

What is religious sin? The universe is material and it has order. Our period is testing the order. We are testing God. We cannot alter the fundamental laws of the universe. To deny this order is a religious sin. We deny it by refusing to suffer; we affirm it through creative suffering.

Religious sin and guilt are equated. Sin is turning our back on God. By turning our back we deny creativity. We remain bystanders in an attempt to avoid the struggles of life. To be disappointed because we cannot find utopia is unrealistic. This makes way for bitterness and self-pity. There is no utopia.

Sin is the punishment within. We need to look at this sense of *being* in this world. When we violate this sense of being we are "sinning" against personality.

Guilt is a result of awareness, a result of cul-

ture, a result of choice—choice that goes against our own moral code.

We feel existential guilt in trying to discover who we are. We fix upon the act, but it really isn't the act that makes us feel guilty. It is the motivating force behind the act. We will do almost anything, even unacceptable things, to confirm our being. So this guilt is really an existential problem, not a religious one.

Why must we punish ourselves for guilt? Why can't we just look at our guilt, try to understand it, try to resolve it, and let it go? We cannot do this because we are caught in the dichotomy of good—bad, right—wrong, sin—virtue. The mores of the culture were passed on to us as children, and we find ourselves in an either-or situation.

Whenever we act or even think in ways that go against these mores, we feel guilty. And all of us do wrong at one time or another. This is why it is foolish for us to try to be perfectionistic in our behavior. I do not mean that we should set low standards. But if we meet life with a perfectionistic attitude, we are asking for problems.

Guilt quite often arises because of latent hostility that is never expressed, never fully known to us. Instead of recognizing it, we may act it out in some kind of psychosomatic disorder. We feel that we must find some socially accept-

able way to punish ourselves when we feel guilt. In our society, psychosomatic disorders are acceptable. No one blames us for having ulcers, migraine headaches, or asthma, to name only a few. We do not deliberately, willfully take on these illnesses. It happens at a deeper level, at an unconscious level. Guilt is turned in upon the self, and this is self-punishment. We often experience a kind of relief by having these illnesses, because they relieve us of a measure of our burden of guilt. That is why we hold on to them instead of letting ourselves become well.

We may punish ourselves for guilt by becoming accident-prone, or by taking on certain fears and phobias that will restrict our activities and cause us to live narrow, rigid lives. Or we may take on depression. We know how great the problem of depression is in our culture by the amount of tranquillizers being consumed daily. The main reason for taking tranquillizers is to fight depression. Hostility is probably the greatest single source of guilt. All children are sometimes irritated with their parents. Some children are not allowed to express this, and they feel guilty. Some children are allowed to express too much, and they feel guilty. In recent years, parents have been led to believe that a child will be well if he is allowed to express himself in every way. This is not true.

We are seeing in our day that either extreme is detrimental. Aristotle's Golden Mean is valid here as elsewhere. A child should be allowed to express some of his important feelings, but there should be limits to the permissiveness. If no limits are set he will lack a feeling of security. He will want to be stopped, to relieve him of guilt.

A child has instincts and drives that must be curbed if he is to learn to live in society. It was Freud who said that civilization was forged at the cost of instinct satisfaction. We do damage only when we overdo the control, making the child ashamed of his drives for survival.

The more we depend on authority figures, the greater will be our guilt.

The prideful are authoritarian. This will appear in education, in religion, in politics, and in roles as parents.

Where education or religion is authoritarian, neither will be a source of inspiration or comfort. If education interferes with the personality by creating a permanent link of independence, it is authoritarian and therefore stifling.

The same may be true of parents. If we demand or expect gratitude, this is a tell-tale sign. To keep a child too dependent through fear and guilt may interfere with his full maturity throughout his life span. When a child has out-

grown the need for his parents' protective function in life, he must be let go on his own.

Parents would rather be hated than forgotten. If they are not authoritarian, they can free their children, and they will not be forgotten. But they must be willing to take the risk.

We have an unconscious knowing that hostile feelings are bottled up and held tightly in check by our fears and guilts. This unconscious knowing produces self-hatred, that is, a loss of self-esteem. Self-esteem exists in proportion to awareness and acceptance of the ability to face the unknown.

Pride is specific self-depreciation, continuously being used as a shield for a lack of self-esteem. Lack of self-esteem is one reason we take on pride.

Pride thrives on the past, the known, the already classified. Genealogy, ancester worship, family, past achievements, race, social position, knowing the right people, financial power — these are tangible, they are recognizable, they are sensible, but they are all forms of pride.

Most people think they can spot pride and vanity quite easily. If they could, the problem could be more easily solved. It is hard to see, because it is often cleverly disguised. It masquerades in terms of self-pity, in terms of guilt. It is back of timidity. It is operating in fear of trying. It is certainly there in wanting to be better

than others, instead of just being ourselves. It is hidden in our contempt, in our smug arrogance. It is there in the perfectionist, and in forever trying to please. And strangely enough, the people with these characteristics haven't the slightest idea that they stem from pride, vanity, grandiosity. I use these terms synonymously.

The prideful want an use money for power. Money can make for tyranny. A tyrant is fundamentally a weak personality, and he chooses tyranny as his only possible over-compensation.

Guilt makes for an unhealthy personality. Guilt estranges us from ourselves, as well as from others. Guilt comes about because of our value system. Our values may be moralistic rules that we have appropriated from our family. If the rules make life freer ad less complicated, they may aid us, but if the rules master the ruler, then we can expect psychic repercussions. The letter ow the law still kills the spirit.

The guilt-ridden lack self-reliance. They lack dignity for self. Guilt carried on and on becomes an issue of mental and physical health. Our worth as individuals does not consist in what we are doing, but in what we are.

Guilt is in the doing; grace is in the being. We feel guilty for not doing, as well as for doing. Guilt is basic to freedom. Existential guilt comes with decision, with the courage to be, in spite

of! When we decide on A we decline B. Then we wonder. We have doubts. We feel guilt.

As a man stands forth in the universe with awareness, we realize what a heavy investment nature made to allow for individuality. God gave man free choice, which goes beyond nature.

Something has been added to nature, something that we must look at. Grace has been added. Grace is a free gift. It is the capacity to be receptive. It is accepting the gift of awareness. Grace, through awareness, gives us the ability to be that which we were not before. Grace is an aspect of love.

To struggle creatively, to suffer creatively, gives mankind a new kind of appreciation of the order in nature, the order in himself, and the unfolding possibilities of human exisetnce. God is in the experiment. We can create order out of chaos. This order, we discover, has creativity at its source. The creativity is so pervasive and untiring that it is as near an absolute as we will get.

Moral guilt comes in relation to other persons. It is a kind of conditioning, in which one person uses another. Our ego, or self-concept, is involved here. It is some abuse of nature.

Every generation has to save itself. We cannot change our parents. We change ourselves. We can live by guilt—or by grace. Grace is free for

our acceptance. Any limitations that it has are placed upon it by ourselves. We have a predisposition to receive grace, an inborn urge. But the choice is left to us.

Grace is a healing factor. If we refuse to accept it we are going against nature. If we cut a limb off a tree, nature will heal the wound, in time. Nature always strives toward life. There is nothing magical about this. Let's not make a magician out of God. This is ongoing creativity, of which we are a part.

Past experience has formed our value system. When we cannot tolerate faults in ourselves, we will feel guilty. The healthy way to handle human weakness and error is to regret, perhaps to feel guilty for a short time, but to learn from the experience and go on with the business of living, letting the mistake go. Only the prideful, the grandiose, will hold fast to his sin, his mistake, his error, and cherish on and on his sense of guilt. Holding on to guilt is one of the worst forms of pride. A distorted self image arises out of vanity. This keeps us from facing reality, and as a result we attempt to be or do the impossible.

The stutterer, for example, has much guilt, partly because he has repressed his hostility. But the hostility as such is not the damaging thing. It is the guilt he feels about his hatred that does the harm. As he begins to relate to a therapist or to the members of a human rela-

tions group, he will gradually run the risk of exposure. Only then can he relieve himself of guilt, by daring to say:

"Here am I, too attached to my mother to cut loose. Here am I, with guilt immobilizing me. But I now run the risk, trembling and afraid, willing at long last to become as transparent as I know how to be.

"I once put a premium on goodness, which helped to cripple me, but I now begin to put a premium on transparency, which will free me. Revealing myself—my true thoughts, desires, fears, guilts, hatreds, wishes, pride—hoping and somehow believing you will not judge me, condemn me, or reject me—I will in time stop judging, condemning, and rejecting myself.

CHAPTER 8

Animal: *Fear*

Divine: *Faith*

The fears of mankind are so numerous that we can mention only the more obvious ones.

At a very early stage a child may develop a fear of being abandoned. In every child analysis the fear of becoming a homeless orphan appears. This appears because of the fear of the loss of love. Later he may develop fears of being observed, of burglars and robbers, of castration, of suffocation, of death; and throughout all of life there is a continued fear of one's own aggressive feelings.

A first grade child in a clinical setting gave us a good picture of his aggressive feelings and how he feared them. He pretended that he trained elephants, lions, and tigers to fight off his enemies. The elephants crushed people out of the way, and the lions chewed them to bits, and the tigers clawed their bodies. At times he would imagine that his tamed animals would turn upon him, and this caused him great fear and

anxiety. What he actually feared was his own sadistic impulses.

Fear keeps us from becoming self-governed. With a basic trust that brings us security, we emancipate ourselves. We come to feel and have dominion over self. We govern our own drives and preside over our own destiny.

We must recognize the animal instincts and drives, but if we attempt to break a child as we break an animal, we succeed only in breaking his will, his spirit, and he may act out his whole life crippled by never becoming self-governed. If we force a child into becoming toilet trained, to retain, to eliminate, then it becomes a battle for autonomy, for self-government. If the child feels that he loses out to authority in the home, he becomes one of the vast number of neurotics we find in our culture today labelled "over-compulsive."

These individuals are stingy. They are retentive. They are not only meticulous in matters of affection and love, they withhold it and do not know how to receive it. They are overly orderly and preoccupied with dirt. They may hoard things as well as affection. Throughout life they whine and demand. They are quite often hostile and may pretend they don't need anyone. They are caught between love and hate.

We all fear our own aggressive feelings. These destructive impulses within us evoke anxiety.

The anxiety leads to further fears, primarily that of being exterminated by these very impulses.

We fear most, however, our own thoughts. This is life's greatest fear. We refuse to let certain thoughts and feelings into awareness. We feel that, if we let these thoughts in, they would be unbearable, they would be too horrible, and no decent person would think such things.

We have such a capacity to punish ourselves that our negative wishes are turned into fears. A continuing dread of failure may be a wish to fail. We may wish to fail in order to pay off our conscience, to show how unworthy we are, and thereby temporarily to relieve ourselves of guilt.

Our fears make us timid, envious, and restless. Some of our morbid fears lead us to despondency, dread, and despair. As Macbeth saw, fear is "a dagger of the mind," and "our fears do make us traitors."

Fear may at times be the parent of cruelty. We fear our hostile impulses, our aggressive drives, because of the anxiety they arouse.

Our fears, then, may tend to cause us to put up a facade, and we will expend great energy seeing that the facade is maintained. The facade keeps us from seeing our true self, keeps us from relating to ourselves. Dismay, panic, consternation, disquietude, and alarm take their toll of

human happiness, because our fears take away our courage to be.

Fear destroys our uniqueness. We conform. We compromise. We become tentative and uncertain. We do not dare.

Our job as adults is to gain a sense of self-control coupled with self-esteem. Unless this is gained, we plod through life with doubt, fear, and shame.

Why do people hang on to these fears when they are made so miserable by them? Their behavior is not deliberate, but compulsive. They are not aware of what they truly fear. Further, the anxiety they are experiencing is less than they would experience if they behaved in any other manner. But they can change their behavior, by moving away from fear, by altering the false or neurotic assumptions that lie back of fears. Assumptions determine behavior.

If we make the assumption, for example, that it is wrong to resent our parents, then our behavior pattern will follow this assumption. When feelings of resentment come, we instantly shut them out, and we may take on a fear that our parents will be hurt or will die. The fear is actually a wish, but we refuse to recognize it as such. This would be intolerable, since our assumption was that it would be wrong to feel resentment. Yet the feelings are there, so we must

disguise them and transform them into something that will be in keeping with our self-image.

If we could understand the self-image we could explain our daily behavior. To the degree that we employ defense mechanisms, to this degree do we feel inadequate and a lack of self-acceptance.

This desperate attempt to maintain the self-image produces anxieties and fears. We are told, "Smile and the world smiles with you," and we may, while inside we are muttering to ourselves, "People are no damn good."

We become compulsive about our goodness and intolerant in our religion. The more we fear that the self-image won't be kept intact, the more pious we become.

Let us suppose that we make the assumption that God punishes people for their sins. Therefore, we must never do anything wrong. Then, when we commit misdeeds we are likely to react with guilt and fear. In truth, we did not live according to the assumption we made, so our self-image has been dealt a blow. We must now attempt to hide our mistake, our so-called "sin," to keep the self-image intact in our own eyes and in the eyes of others. Anxiety takes its toll. We take on a defense mechanism. We may say, "I know a lot of people who claim to be religious who have done worse things than this." This is

simply rationalization and furthers the problem rather than solving it.

Personality develops in stages. Anything that grows has a plan. The human being has a rather definite plan and each stage is important for the next one.

In the animal kingdom we are concerned essentially with physical growth. In the human being we are concerned with physical, mental, emotional, and social growth. This makes the human being a complicated creature.

To become a distinct personality takes a long time, with so many experiences along the way. Unlike the animal, the human being is never completely free to obey the inner laws of development, for he is in contact with other human beings.—This is essential for survival. And they, too, hamper and thwart and therefore interfere with the natural development of the child.

One of the great goals of life, of maturity, is to come to healthy interaction with others. The healthy personality in the twentieth century must be able to interact constructively in an ever widening social arc. It begins with mother. Increasing emphasis has been placed on this early stage—primarily the first five years.

If it begins with the mother, it must end with humanity, with mankind, particularly with those who touch our lives most frequently and intimately.

One thing that makes for a healthy personality is a feeling of basic trust. Trust begins in the family relationships. If it is there it will tend to be projected outward throughout life. If not, as adults we will tend to project fear and suspicion, and may have feelings of persecution. How we react to others, then, is a dead give-away about how we felt in our early life within our own family constellation. This sense of basic trust appears as attitudes about ourselves. If we withdraw within ourselves, if we are inhibited and shy, we will find the cause of our fears and anxieties in our inner attitudes.

When we lack a feeling of basic trust within ourselves, we may find:

Depression
Yearning for a lost paradise
Fear of basic urges
Pessimism about self and future
Feeling empty
Being no good
Being afraid to give and receive
Frigidity and impotence
Belief in a punishing and rewarding God
Lack of faith and realism.

A sense of basic trust can come from:

Loving and being loved
Knowing that mistakes and errors are human and necessary for psychological growth

A religious outlook based on faith

To proclaim religious faith and yet be fearful of ourselves and others is whistling in the dark.

A dynamic, living faith comes from:

Enjoyed fellowship

Identification with the creative forces within and outside ourselves

Social action

Being relatively free of judgment

Enjoyment of productive work

Creativity of every kind

Overall trust of life and our fellowmen.

Faith comes from the practice of self-discipline—not out of fear, but because we have enough respect and love for self that we have no need to hurt self. Our very words and actions betray a *presumed* sense of faith:

A child-like surrender to a powerful God, a glorified father, who can give us what we want if we humble ourselves enough. He will dispense cash or health if we appear worthy enough.

Making ourselves small and dependent by our gesture and especially by our reduced posture.

Praying over and over about our unworthiness.

Confessing on and on our terrible misdeeds and evil thoughts.

Singing of our sins and wishing them to be made snow white.

Forever verbalizing our inner turmoil and division.

Imploring God to hear us, and hoping he will turn up his hearing aid, since he seems so old and far away.

What an infantile idea of God we must have, to pray such long, meaningless prayers!

By the same token, our faith *can* be one of basic trust in the divine order. We can grow and emerge and see that God *is* love, that the creation is good, harmonious and beautiful, that law and order reign, that it is a universe of cause and effect, that mankind has partial free-will—enough to change his thought, his outlook, his response. We can see that man was created out of clay and can recreate and remould himself as he is freed of his fears and comes to faith. We can see that divine guidance comes from listening to the deep promptings from inside ourselves, since all of nature tends contiually to return to a state of equilibrium, a homeostasis.

We will either get our faith from a great religious outlook, or we will attempt to find it somewhere else. Where else will we find it? In materiality? In intellectualism? I doubt it!

True growth lies in the realm of faith. By faith I mean assumptions that are based on

trust and confidence—assumptions that expect and make way for deviate behavior, but at the same time believe in restoration, renewal, rebirth, resurgence, and the ability to rise from one's ashes, to live again and heal oneself.

But let us not talk glibly about faith as if it were some assumption you had to make, because you will make whatever assumptions you make out of your own self-image. And your self-image is the true neurosis. Only those who have the courage to move out of this into self-acceptance will be free.

Paul Tillich maintains that our ultimate concerns are our faith. If we are preoccupied with maintaining the self-image, then our faith is there.

All types of therapy operate on faith—faith that one will be able to discard unrealistic assumptions, faith that one can and will give up moral judgments against the self, faith that latent potential can be brought into the light of day and be used creatively, faith that a new life based on self-acceptance is possible and worthwhile.

Faith does not need guarantees. It is there because of growing inner experiences. Faith maintains that one's innate potential is toward growth. Fear smothers potential.

Dynamic faith will not attempt to keep the self-image intact. Dynamic faith moves more

and more toward self-acceptance. Self-acceptance alone permits true growth.

In *How Character Develops,* Kunkel and Dickerson have said:

> The too superficial person, as well as the too scrupulous one, is not able to face real life. . . . Fear of failure, frustration, defeat and at last even fear of death has to be faced, explored, lived through in vivid imagination. . . .
>
> The more we realize that this is true, the less we are afraid of making mistakes and the more we are able to make creative decisions. . . . Our readiness to take risks and responsibility grows. . . . Out of this experience may one day arise the highest value of our life—real, living, efficient faith.

The ultimate aim of life is to enjoy its pleasures, to move continually toward self-expression, and to be enthralled by the mystery of life.

Faith means to live as a part of the whole of things in a unified cosmos. We can have faith that the world will work out its own destiny and so can use us, our mistakes as well as our creativeness.

Each of us, in our own day and in our own way, must come to his own conclusions about his own faith, his own life, his own destiny.

CHAPTER 9

Animal: *Despair*

Divine: *Hope*

Our emotions get in the way of our understanding, and despair is a powerful emotion. Despairing persons refuse to accept things that do not fit in with their beliefs, their prejudices, their fears, their anxieties. These despairing anxieties become their set of techniques for rejecting what they do not want to hear.

Those in despair will argue, cower, flail. Their speech is automatic, without meaning. They hide from themselves. Since speech is a revealer of personality, true speech from themselves is too frightening, and they are afraid.

The person of despair does not know how to listen, either to others or to himself. To listen is to be recreated. The inability or failure to listen is exhausting to the spirit. Hopeful people listen with affection, not affectation. They do not press, they express. Persons of hope are willing to show their true selves. They continue to become. They become creatively alive.

Because of their inability to cope with their emotions, despairing personalities stand in the way of their ability to communicate, both within and without. They lose their identity as they fail to communicate within. They cannot become an identity until they learn to run the risk of inner communication.

Their emotions are now chaotic. They are devastating. Their despair is their maladjustment. Their maladjustment is their adjustment. It is at this point that a person doesn't want to give up an illness. He will choose illness rather than health, in order to escape the necessity to assume adult responsibility. Many people invite sickness as a way of life, to escape responsibility.

We each have a value system that is relatively stable, and we identify with it. Therefore, what we believe is what we are. What we believe also determines what we do. No personality can function or behave out of context with what he is. What we essentially are determines how we will act.

What we believe not only determines what we will do in a given situation, but also determines how we will feel about what we do. In the broadest terms, each of us will feel either comfortable or uncomfortable about what we do or about what someone else does, just as

our parents felt comfortable or uncomfortable about what we did as children.

The neurotic fails in the process of "becoming" because of his value hierarchy. He adopts a value system foreign to his nature, and, as a result, personal growth and fulfillment are stifled or nil. We need to become aware of our values and to face the problem of what it means to exist in terms of them. To the degree that we live with awareness, to this degree we move to greater depth.

The despairing person is outer-directed, always looking for cues outside himself. The hopeful person is inner-directed.

Hope is a fragile thing. It lives in the realm of the dream and is easily shattered. Yet man clings to it, for without hope we despair. Through creative despair, faith can be discovered.

Hope needs a future, where faith does not. Faith is the nowness of being, but hope is vision and dream. An illusion is a dream unrealizable. Hope builds castles in the air, and then gives man the courage to bring them down to earth.

Hope helps man conquer fear. It gives him courage to face suffering creatively.

Helen Keller can teach us something about hope. In *The Story of My Life,* she has this to say about her feelings and the world in which she lives:

> Sometimes, it is true, a sense of isolation enfolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond there is light, and music, and sweet companionship; but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree; for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers, "There is joy in self-forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

Many come to our human relations groups who have lost hope. Their despair is great. By their act of coming, they evidence some faith, but hope is gone.

Mr. Negative was such a one. He had tried alcohol as his major tranquillizer. He was constantly fighting ulcers and hypertension. He was indecisive. He was a bystander to life. He had lost one of the greatest qualities of personality—aliveness. He was not a pragmatist; he had no cash value for all his experiences. He was still looking for absolutes.

He not only wanted a completed universe,

he wanted ready-made formulas. He apparently had never attempted to define himself. He had not learned to live in the present.

It had never occurred to him that man is a miracle. In some ways he was too practical, and so had been seduced by his impulses. He had never felt the adventure of life, and therefore had become a bored bystander.

Mr. Negative was appalled by the idea that it was up to him to change his world. He was willing to accept "positive thinking," but not "ultimate concern." His self-concept was vague, and he rejected what he did not understand. We did not want him merely to adapt. We were more interested in his creativity.

Slowly, painfully, vaguely, he was helped to begin building a value system. Without a value system he was without hope and so he despaired. Life's meaning for him, his attitudes, and his self-concept were to become his value system. He had to learn that his value system and his behavior were not only related, they were one. We become what we value.

Gradually Mr. Negative gave up demanding *techniques* and began searching for *principles.* Where he had previously denied any limitations, he now began to recognize and accept his real limitation. His grandiosity had made him vulnerable to stress. It was necessary for him to learn humility. His humility helped him to ad-

mit that his discomfort was from within. He came to see, realistically, his need to forgo an immediate pleasure in order to insure pleasure and avoid pain at a future time. This, he was to discover, was character formation, which is so necessary in growing up.

Mr. Negative was to learn the following, as stated by Rollo May in *Existence: A New Dimension in Psychiatry and Psychology:*

> Man is not a ready-made being; man will become what he makes of himself and nothing more. Man constructs himself through his choices, because he has a freedom to make vital choices, above all the freedom to choose between an *inauthentic* and an *authentic* modality of existence. . . . In order to pass from inauthentic to authentic existence, a man has to suffer the ordeal of despair and "existential anxiety," the anxiety of a man facing the limits of his existence with its fullest implications: death, nothingness.

CHAPTER 10

Animal: *Hate*

Divine: *Love*

Love and hate are the two most powerful forces in the world. Love is constructive—enabling us to function without fear, guilt, or despair. Hate is destructive—bringing a fear of what we might do and also a fear of the consequences of our hate toward others, by their retaliation. Hate brings enemies and therefore possible destruction.

People struggling with psychosomatic disorders demonstrate a bad balance between love and hate. They have denied and repressed threatening aspects of their feelings of hate, and its outlet now becomes a symptom of anxiety and destructiveness of self. The repressed hate impoverishes the hater.

Biologically, the respiratory and gastro-intestinal systems are the most emotional systems of the body. These mechanisms are the sounding boards of the emotions. They become so involved because these two systems are more richly en-

dowed with nerves of the autonomic nervous system, both sensory and motor, than any other part of the body. Further, these systems are the ones which come in for the most striking social adaptation. A body is forced to adapt to social conditioning. Included in this is the genito-urinary system.

Understanding this, we can readily see how such symptoms as asthma, stuttering, ulcers, digestive upsets, prostitis, and bed-wetting are common in a highly sophisticated culture.

Emotional reactions are older than abstract ideas. The expression of emotion, therefore, is an integral part of the personality.

Through misunderstanding, we can misuse our thinking, to our own detriment. Hate and resentment can be voluntarily controlled, but the turmoil within goes on until the exciting cause is removed. Memory recalls the incident and anger wells up within and the effects recur. Associated objects will reproduce the original emotion, and if we stifle the emotion by holding it and suppressing it, it may find its outlet in a psychosomatic disorder. Hate is a powerful emotion and must find its outlet either psychologically or physiologically. To stop the emotional upset we must get at the cause. If we continue to control it voluntarily, the repetition of periodically controlling it is likely to exhaust the system to such a degree that it is unable to

replenish and bring the body into its normal homeostatic state. Memory, association, and imagination are powerful tools for good in the human being, but they can also be used destructively when dealing with unresolved hate and resentment.

The trend of education in the twentieth century is toward integration. The dichotomy between the physical and spiritual attributes of man is an unnatural one. What affects the mind affects the body and vice versa.

A baby is a mass of desires and urges. He wants to be comfortable. As he grows older, his basic wants lose out to the desire for social recognition, pleasure in abstract ideas, and a drive for security. Life is really the drive toward greater and greater autonomy, and the gaining of knowledge in the process. If his basic wants lose out too soon, he may develop a severe conscience, an undue sense of right and wrong. This troubles the child whenever he comes in conflict with the culture. Parents represent the culture, because they pass it on to the child. There is a time and a season for everything. We find not only speech readiness and reading readiness, but a readiness to carry out the mores of the culture.

We need a conscience, in a sense, because if we predominantly express our animal natures, we have chaos. But if we are made to feel that

this is bad, or sinful, the conscience becomes so severe that we take on self-hatred, for these needs and desires are pushing for expression, and our conscience shames the self for having these normal, natural, honest feelings. Then the conscious self sits in judgment on the other self and hatred takes its devastating toll, as we turn these feelings inward in self-hatred.

If we grow into adulthood with self-hatred, we find ways to commit suicide on the instalment plan.

Because we have a conscience, childhood situations are magnified many times in our memories and are over-dramatized. Our environment was never as restricting and as horrible, hateful, and threatening as we often remember it to be.

When our self-hatred becomes intolerable, and it will, we will begin projecting it out upon others, starting with the immediate environment, in an attempt to keep the personality intact. Otherwise, we might be overwhelmed by it, running the risk of becoming very ill, or dangerous, or a mental patient.

Indifference seems to be the great stumbling block for contemporary man, for in this attitude he fails to see others as a man like himself. We see this in our groups. A member expresses resentment and hatred toward another. This may be frightening and therefore threatening,

but each member begins to recognize his own humanity as well as that of the other person. We feel a kinship to anyone expressing hatred, when we know he is being painfully sincere. We may come to feel closest to those who can be this honest. Those who can honestly express their feelings are giving of themselves. As long as they withhold their feelings and keep them submerged, we cannot know them, and so do not feel close to them. They express their feelings in a living way.

Hatred is the unknown within us. We have repressed it so deeply and for so long that we have forgotten the original impetus that prompted it, but the emotional feelings are still there, awaiting exposure to conscious light. We are afraid to face our own hostile feelings, because we are afraid of being overwhelmed, destroyed by them. We are afraid we will lose love.

The ability to express hatred may open the door of the personality to creativity. The fearful and those repressing their deeper feelings become disenchanted with hate. They do not understand that hate and love are the same emotion. To express one means to have greater feeling and knowledge of the other. To feel both, to express both, verifies our universality.

The interaction in human relations groups attempts to broaden consciousness and thus give the individual a new self-image, a new concept

of self. Neither the group nor its leader acts as a judge, and this in itself is a unique experience. By not being judged, the individual comes to feel that he is loved and accepted as he is. The final goal in all therapy is to release within the person a greater capacity to love.

One of the most difficult things we have to deal with in our groups is to face the fact that we can have hatred for our loved ones. In this area, we attempt to live by our "should's." As we come to face these feelings honestly and understand them, we find ourselves more ready and willing to love freely and unashamedly. To express hatred we feel for those we love is an extremely difficult thing. Consequently this is one of the last things to be faced by the members of our groups.

Mr. Zee came to the human relations group because he wanted to get rid of physical symptoms: ulcers, tuberculosis, gall bladder trouble. His hatred was so intense toward his wife that it had almost produced a psychotic state in him. Over a period of time, he came to see that his hate was destroying him. His hatred of his wife was producing unrealistic fears that she was trying to get control of his money. In our group, he became aware of his intense hostility, and he also realized that he was not being judged or condemned for these "unacceptable"

feelings. He was able to move away from his hostility toward greater understanding and love.

How did we come to be as we are, in this struggle between love and hate? Parents find in a child someone weaker than they are, and they rationalize dumping their hostilities on him. The child grows up in this kind of environment and swears that he will not do this to his own children, and in this very thought he has encompassed his children. And thus the vicious circle moves on in the context of hate, pride, and self-contempt.

Some people express hate to get attention. They feel so unworthy of being loved, that they would rather get attention by expressing their hostilities than run the risk of not getting any attention at all. These people essentially become "negative personalities."

It is pride that keeps us from learning from our hatreds. This is because it speaks so loudly and wears so many masks. Wearing so many masks, it is difficult to expose.

Those enduring pride are invariably selfish, and selfishness is another word for self-contempt.

The prideful strive for their own pleasures, be it sex, food, prestige, or manipulation. They brush life on many sides, but do not commit themselves in any deep way. They will be close

to people, but never will they love. They make desperate attempts to avoid the relief of being unhappy.

What they really fear is being entirely born. Unless they run this risk they are doomed to shallowness. The shallowness takes its toll in self-punishing and self-limiting devices and techniques.

These individuals build no emotional bridges, for this would demand being entirely born. So shallowness is their relief. It is their shield. They don't really die, for they never fully existed.

They wear the mask of life and choose sex as their object. This is essentially narcissism. They are not looking or longing for unity. The physiological capacity snares them. Sex is an egocentric outlet, and their escapades remain a pretended achievement. The impact is relentless, because it is subtle.

As we grow into adulthood and into more and more maturity, we must be willing to expose to consciousness—awareness—the frightful feelings that our weak ego as a child could not handle. We must see our hostility clearly for what it is, in our adult years. Our mature ego can and must handle this. Denial of these feelings may seem harmless enough, but it is simply avoidance and solves nothing.

To the degree that we accept or understand

our hostilities, to this extent we free ourselves to be creative.

Only as we mature and respect ourselves, can we learn to love ourselves. Those who are narcissistic do not respect themselves, and so do not love themselves. Until we learn to love and respect ourselves, we are not fully born.

According to Malcolm L. Diamond, in *Martin Buber: Jewish Existentialist,* Buber thinks of love as a relationship, rather than a feeling. He sees the heart of love as in the "responding to the other within a framework created by the relationship itself." He further maintains that "the man who straightforwardly hates is nearer to relation than the man without hate and love."

We are not only afraid to hate, we are afraid to love. We are afraid to love because we fear this emotion. It is the same emotion as hate, except that it is constructive and positive. We are afraid to love because we are afraid of being childlike. We are afraid to love for fear of being laughed at, or taken advantage of, or being rebuffed.

Love is the freedom to be foolish; it is the openness to be unique, if it is natural and easy.

Love is laughter.

Love is discipline.

Love is standing up for self.

Love is making mistakes, and going on with

freedom to make others, and learning in the process.

Love is not compulsion.

Love is not that you ought to do this or that.

Love is not guilt.

Love is not self-punishment.

Love is not martyrdom.

Love is not fear.

Love is not suspicion.

Love is not sentimental nonsense.

Love is not burying hatred inside you in the name of religion.

Love is not making long, meaningless prayers.

Love is an honesty, a being yourself, an openness, a flowing feeling, forever changing, creating and recreating itself. Love is the fire of man's inner being. It is a love of life, the thrill and ecstacy, high peaks of life that cannot be described, but only felt. It is the mountaintop of personality. It is simple, not complex. It is so simple that we are likely to miss it.

In his *Theory of Psychoanalytical Technique,* Carl Menninger says this of a man who had learned to understand his emotions:

> He had learned to live, to love and to live, to love and to be loved and therein to live. This was his great gain.
>
> Learning this simple thing, and recognizing it to be a universal principle, of which his

> own personal experience is but an example, represents a beginning constructive identification of himself with the universe, with reality, with other people. No one ever gets as much love as he wants, no one gives as much love as he might. Choices can be made but choice involves the assumption of responsibility and the necessity for renunciation. But life is for living and this attitude he has gained the courage to accept. . . . It is implicit that love is the greatest thing in the world. It is implicit that true love suffereth long and is kind, envieth not, is not puffed up, seeketh not its own (but the welfare of others), and rejoiceth not in iniquity but in the truth.

Love is an emotional state that produces wholeness. Love makes our whole being sensitive to reality. Love extends and conquers space. It is a deep awareness of mankind, of man as a separate individual and as one individual related to another, to his surroundings, and to his culture.

The end result of love and its only reward are to be amalgamated into the fabric of mankind.

Love believes and acts on the principle that we look and move beyond the boundaries of separateness and that in the merging, both are

enriched. Unfolding takes place through mutual giving.

We are afraid of the unconscious because we are afraid of the darkness that is there. But there is light there, as well. There is love in the unconscious, but we are not aware of it.

Materialism is a negative approach. Love does not belong in this category. It transcends materialism. That which is obtained by love is retained; that obtained by hatred proves a burden.

Love alone breaks up the inner conflicts of man by helping free the constructive forces within, by dislodging the inhibiting factors.

We must become apostles of hope. We must become apostles of understanding and forgiveness. We must become apostles of love.

Love brings its own insights and fulfillment. It makes room for growth and makes responsibility a frightening and yet exciting venture.

Love enables us to see what is self-evident about life. But it takes time. Our assumptions, which are our beliefs, were implanted early, and it often takes a long time to dislodge them and to be born again. This is difficult, and this takes time.

Where love is not the motivating force of an individual, he is likely to hit upon some creed or belief that he clings to and expounds at every turn. It may be "pacifism," "free love,"

"existentialism," or "free association." What he has managed to do is to make life into bundles small enough to be grasped intellectually. This is not to say that each of these and countless others do not have merit on their own. But they are, by and large, concepts someone else has passed on to him. Fixing upon any one creed or belief—the fixing on that assumption itself may limit the depth of living and destroy its adventure.

The animal nature in man is his creativity. To deny this is to deny full growth. Unless we understand this nature through our own awareness we can never be master, but only mastered. Freedom to be comes from bringing the instinctual energy into the light of awareness. The animal, the instinctual energy, is dangerous only when it is denied. When it is denied it comes out in destructive and dangerous moral judgments, in the fear and anguish of being, in despair, in lust, in guilt, in legalism, in psychosomatic illness.

Those who deny the animal nature have denied their creativity. Their strength lies in the very nature they have repressed. Their capacity to be made whole is continuously being pushed back down inside themselves. They deny the rebirth and so never are they fully born.

As an individual faces his own hatreds and fears he is led out of himself. He is led out of

himself to the degree that he can hear himself—exactly as he is. As he truly hears himself, he learns to love himself, for he no longer sits in judgment of his true nature. As he loves and respects himself he is no longer a tinkling cymbal or sounding brass.

Love remains uninfluenced by time and space. We are a product of all time. The mature person will say: Here on the dust of countless ages past I stand. This moment is my life.

CONCLUSION

The major inner tensions of life are caused by pitting the animal side and the divine side of man against each other. The answer does not lie in repressing the animal side of our nature, nor in giving it complete freedom of expression. The answer lies, it seems to me, in being willing and able to understand the animal, primarily by admitting it into awareness, and then by loving ourselves and others enough to move as far as we can in the expression of our higher selves, our divine nature.

Moving toward the divine, we are persons in the process of *becoming*. To attempt to live on the animal level means we are fixed, classified, and shaped, denying our potentialities. This tends to make us an *object*. As we move toward and live on the divine side we become a living person, developing and evolving, that is, inwardly creative.

If we repress the animal, we invite sickness as a way of life. Spontaneity and enthusiasm are stifled and lost. If we give wanton expression to our animal nature, we will lack tact and will

not be well-liked or accepted, and so will be miserable and unhappy.

Man has the capacity to think and feel himself into greatness, but he also has the capacity to think and feel himself into disorders and mental illness. No other creature deliberately destroys himself. Man does. He not only destroys himself, but others.

He is more destructive than any other living thing. Man is the only living thing that makes a problem out of existence.

Isn't it strange that awareness is not only our blessing, but also our curse? We are aware of being alone, and so are lonely. We are aware of isolation, and so get bored. We are aware of some of our capacities, and so we become afraid. We need ties with fellow human beings, but are afraid of these ties. If the tie is a loving one, we flourish; if it is a sickly one, we become ill or withdraw. All of our emotional problems come about through human relations, interpersonal relationships. But our joys and happiness come about through human relations too.

The only way we can unite with another in true union is through love. In the whole world there is no other force that can bring about a harmonious relationship. Only as man expresses the divinity within himself is he made whole, healthy, and happy. We can move out of our

isolation and aloneness only through love. In love lies the only answer to fulfillment.

Since the major ills of our time are psychosomatic, and an element of hate is operating in every psychosomatic disorder, the final answer to these ills lies in our learning to love. True communion with another is love. Man can create life, but he must not forget that life is the miracle.

We no longer have to argue determinism and free will. If we live predominantly on the animal side, determinism is in ascendancy. To the degree that we move toward the divine, to this extent we have free will. Free will and love are intertwined.

On the world scene, Toynbee wisely said:

> Now that the peoples of the world find themselves standing within point blank range of one another with deadly weapons in their hands, the virtues of prudence, self-control, tolerance, wisdom, and far above all these, love, have become necessities of life in the literal sense. Human life on earth cannot continue unless we ordinary men and women can manage to practice these virtues up to a far higher standard than we have thought it feasible, so far, to require of ourselves. Here lies the special need for a spiritual awakening—a need peculiar to our own time.

Each individual must begin with himself. The love we draw upon in our relations with others is of the same stuff we use in loving ourselves. The advice to "forget yourself" is pure nonsense. There is no way to do this. It is better that we have a healthy love for ourselves, so we can give ourselves away. In the final analysis, it is not what we believe, or say we believe, that matters, but how we live. Love is the law of life. Living through love, we fulfill the law.

Maturity, then, is related to our capacity to love. Security and love are one. The only satisfying answer to existence is related to love.

We exist to grow and develop our capacity to love. We exist for each other. We exist to recognize more and more the image in which we were created. We exist to learn to grow in love for God and our neighbor and ourselves.

We exist to love. We must love to exist.

This is man's search.

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